of the earliest extant descriptions of that land. As the years passed, direct connections between Japan and the China of the Yangtze Valley were made. Industries, especially weaving, were introduced to Japan. Numbers of Chinese immigrants settled in the country and some of them built Buddhist temples. During part of the time Japan was regarded by the Chinese as a vassal state and in recognition of this relationship at least two Chinese dynasties conferred an honorary title on its ruler, Japan was being brought into the Chinese cultural area.

THE CONTINUED INTRODUCTION AND GROWTH OF BUDDHISM

One of the clearest evidences of Chinese contact with the outer world and at the same time the greatest foreign contribution to the China of the period was the rapid growth of Buddhism.

There is something surprising in the firm establishment, great popularity, and wide acceptance of Buddhism in China. Usually a religion spreads to another land through one or more of five agencies: (1) conquest by adherents of the faith, with the subsequent conversion of the vanquished either by force or by the material advantages which accrue to conformity with the religion of the rulers—as in most Moslem conquests and in the subjugation of what is now Latin America by the Christians of Spain and Portugal; (2) intimate commercial contacts by which merchants or professional missionaries propagate the faith (as in the acceptance of Islam in parts of Africa in our own day, and in much of the expansion of Christianity in Northern Europe in medieval times and in Japan in the sixteenth and nineteenth centuries); (3) the bringing together of peoples of different cultural strata, those of lower civilizations being ashamed of their

"barbarism"
and taking over the religion along with the other features of the
higher civilization (religion proving the chief vehicle of the higher
culture, as in the spread of Buddhism to Japan and of Christianity
in Northern Europe); (4) a large body of earnest missionaries
(as during much of the spread of Christianity); and (5) a deep
sense of religious need which the native faiths leave unsatisfied
and which the new religion gives promise of meeting. Of these
five agencies the first three in this case were almost entirely lack-
ing. There was little or no conquest of China by peoples pre-
viously Buddhist, commercial contacts, as we have seen, were